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THE
HISTORY, OBJECTS AND PRINCIPLES
OF THE ORDER OF
THE SONS OF TEMPERANCE:
AN ADDRESS,

DELIVERED IN RICHMOND, VA., DECEMBER 2, 1844.

BY ABEL FLETCHER,
W. T. OF RAMSON DIVISION, NO. 4.

GHON & PORTER PRINTERS,
PHILADELPHIA.

1845.

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FROM
THE BUSINESS
HISTORICAL
SOCIETY INC



THE GIFT OF
The Heirs of
George C. Dempsey

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HARVARD COLLEGE LIBRARY
FROM THE HEIRS OF
GEORGE C. DEMPSEY

Richmond, Va, Dec. 25th, 1844.

BR. ABEL FLETCHER :—

At a recent meeting of Samson Division of the Sons of Temperance, the undersigned were appointed a committee to solicit for publication a copy of the Address delivered by you, in this city on the evening of the 2nd inst. By a compliance with this request, you will oblige many of your friends, and do a service to the Order with which we are connected. Yours Truly,

JOHN H. GIBSON,
JAMES H. PROCTOR,
BENJ. F. KERN.

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**BRETHREN:—**

I herewith send you a copy of my Address, as you request; hoping as you observe, that it may be of some service to the good cause of Temperance in which we are mutually engaged.

Very Respectfully, ABEL FLETCHER.

**THE  
Gift of  
The Heirs of  
George C. Dempsey**

C

# ADDRESS.

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It has been truly and eloquently remarked by the poet, that

“The march of armies may be told—  
But not the march of mind.”

That the human intellect is susceptible of vast improvement, each age that has swept down the current of time bears ample testimony. From the moment that this ball of earth was formed and set in motion by the plastic hand of Deity, and prepared for the reception of man, the human race has continued to progress, and gradually to rise in the scale of being. It is true, that there are many dark, as well as bright spots, in the history of human improvement.

At one age, the intellect of man seems to have attained the very pinnacle of human glory and greatness, and then to have relapsed into the darkness and degradation that preceded it. But there is a principle in mind, that however much it may be darkened, it cannot be extinguished, and eventually like the glorious light of Heaven, bursting through the clouds and shadows that obscured its radiance, will beam down in love and beauty upon a darkened world.

Alexander, as he strode through the earth at the head of his conquering armies, desolating and destroying kingdoms and empires, until he had subjugated the world, was at length compelled to pause in his career, and wept that there were no other worlds to conquer. Not so with mind. It need never pause for problems to solve, or difficulties to surmount. The field of its operation is boundless and unending, like the eternity for which it is destined ; and when it has attained what seemed the very verge of its horizon, it is only to discover a boundless field for investigation beyond.

The march of mind cannot be told. In arts and sciences, in literature and morals, in everything appertaining to the welfare and happiness of mankind, the achievements of intellect have been wonderful and astonishing. From the first dawn of creation to the present time, invention has succeeded invention ; discovery has followed discovery, and improvement has trodden upon the heels of improvement, until apparent impossibilities are no longer doubted as realities, and what once seemed absurd and irrational, is now known to be reasonable and conformable to truth.

But, my friends, it is not my design at this time, to pursue this subject any farther than it is immediately connected with the one upon which you expect me to address you. For ages past, the philosophers and wise men of the earth, have been engaged in devising various schemes for the relief of human suffering, for the promotion of temperance, sobriety and morality among men, and the general amelioration of our race.

For this purpose, numerous societies have been organized, institutions founded, and orders established, each having a distinctive name, and differing in its character and mode of operation ; but all having the same general object in view. And as the light of science and civilization has advanced, flashing its radiant beams upon the mental and moral darkness of earth like the lightning's glare amid the darkening gloom of night, these institutions have been improved and modified to suit the different circumstances of man, and the different ages through which they have passed. Some have been doomed to die with the age which begat them. Others have lingered for a few generations and then passed into oblivion ; while others have stood the shock of time unscathed, and braved the scorn and contempt of the bigot, and the persecutions of the fanatic.

No opposition could paralyze, no persecution could destroy them. Each generation has lopped off some excrescence, or added some jewel, and they have come down to us with all the accumulated wisdom of the past, and genius of the present, and ask for our adoption or rejection. Such is the history of many of the benevolent institutions of the day.



But it has been reserved for our own age, and our own people, to conceive a plan, and to organize an institution that should condense in one, all the important principles and cardinal virtues of every human institution that has been established for moral, beneficial, or charitable purposes. Scarcely two years have rolled away, since sixteen persons were assembled in a lone room in the city of New York, for the purpose of founding the Order of the Sons of Temperance. And from that moment, the ball then set in motion, has continued to roll on, until now we number in the United States from seven to eight Grand Divisions, and more than a hundred subordinates, besides the Grand Fountain Head of the Order.

Perhaps no Institution that has ever arisen, has been attended with greater prosperity in the same space of time from its organization. And its progress is still onward. From the north and from the south—from the east and from the west, the cry is "still they come !" And in the dim and distant future, I see them come ! They come a mighty host—a strong array—an army that no man can number ! It is true that our Order is at present confined to our own country ; yet, judging from the past, the time cannot be far distant, when its golden banner-folds shall flutter in the breeze of every clime, and its principles be proclaimed in every land ; when the world now deluged in darkness and crime, shall emerge from a sea of ignorance and error, and find its destined renovation in the purity of our principles, and the fidelity of our intentions.

As a distinct and organized body, we make no pretensions to antiquity. As already intimated, our Order is purely American, and was first instituted in this country, in the year 1842. But there have been in all ages, and from the remotest antiquity, persons who have adopted and practiced upon the principles of our Order, and who are therefore justly entitled to the appellation of the "Sons of Temperance." In this respect, our Institution can vie with any other in point of antiquity.

Adam, the first progenitor of the human race, was unquestionably a Son of Temperance ; for history affords no evidence that the use of wine or any intoxicating liquor was at that time

known. Among the ancient Israelites, during their wanderings in the wilderness, there existed a class of persons called *Nazarites*, who might with propriety have been styled Sons of Temperance, as they took upon themselves a solemn vow to abstain from the use of wine and strong drink. In the 6th chapter of Numbers, we read : " The Lord spake unto Moses, saying, Speak unto the children of Israel, and say unto them, when either man or woman shall separate themselves, to vow a vow of a Nazarite, to separate themselves unto the Lord ; he shall separate himself from *wine*, and *strong drink*, and *shall drink no vinegar of wine, or vinegar of strong drink, neither shall he drink any liquor of grapes.*"

Among the early patrons of this Order, was Samson, one of the judges of Israel. In the 13th chapter of Judges, we are informed, that the angel of the Lord appeared unto the wife of Manoah, the mother of Samson, and said : " Behold, thou shalt conceive and bear a son ; and *now drink no wine nor strong drink*, neither eat any unclean thing ; for the child shall be a *Nazarite* to God, from the womb to the day of his death."

The ancient Rechabites were also Sons of Temperance. In the 35th chapter of Jeremiah, the Prophet says : " I set before the sons of the house of the Rechabites pots full of wine, and cups ; and I said unto them, Drink ye wine : But they said, *We will drink no wine* : for Jonadab the son of Rechab, our father, commanded us, saying, *Ye shall drink no wine*, neither ye nor your sons forever."

In a later, but still remote period of time, lived another distinguished pillar of our Order, John the Baptist. In the 1st chapter of Luke, we are informed that an angel appeared unto Zacharias his father, before his birth, and made known to him that his son should be great in the sight of the Lord, and that he should "*drink neither wine nor strong drink.*" Many other great and good men in different ages of the world, have practiced upon the principles of our Order, and merited the reputation of Sons of Temperance.

But although an institution may be venerable for its antiquity, it is not on that account any the more, or any the less

valuable. It is the usefulness of an institution, or its capacity to do good that renders it valuable, and not its age. Paganism, with its superstitious rites, and bloody sacrifices, is not sanctified by age, or rendered holy by antiquity. And the same principle will apply to all, and every other institution. In deciding, therefore, upon the merits of any association or organization, the question should be, not how old is it? or when or where did it originate? But, is it a good society? Is it calculated to benefit mankind; to discountenance vice, and to encourage virtue; to alleviate human suffering, and to infuse joy into the hearts of the desponding and sorrow-stricken sons of humanity? These, I say, should be the tests, and the only ones that should be employed to decide upon the merits of any institution.

Having now briefly glanced at the history of our Order and the march of intellect preparatory for its establishment, I shall now endeavor to state the objects for which it has been instituted, and the principles upon which it is based.

The objects of this Order as stated in the Preamble to the Constitution, is, "*to shield us from the evils of Intemperance, to afford mutual assistance in case of sickness, and elevate our characters as men.*"

I. It is one of the prominent objects of this institution *to shield* its members "*from the evils of Intemperance.*"

I need not pause here, to prove to you that Intemperance is an *evil*, and that it has filled our world with woe, and wretchedness and desolation. I need not tell you that it has been, and still is, a fruitful source of vice, pauperism and crime, that it has widowed the wife, and orphaned the child; that it has converted the once faithful and tender husband and father into a demon of human shape, and inspired him with all the fury of a fiend, and the malice of a monster. I need not tell you, that it has caused brother to lift his hand against brother, and the son to shed the blood of his father. You need not be told that it has wasted wealth, blackened character, ruined health, destroyed life, prostrated genius, sowed the seeds of poverty and wretchedness, filled the world with lamentation and sorrow,

and converted the earth into an Aceldama of Blood. All this you know, and more than I am able to describe. It is unnecessary, therefore, that I should dwell on this point.

Let us then proceed to inquire: how does the Institution of the Sons of Temperance shield its members from the evils of Intemperance?

First, by requiring every one to take a solemn pledge to abstain from every thing that can intoxicate. It is a principle in philosophy which you will all admit, that "no effect can be produced without an adequate cause." Intemperance, therefore, must have a cause; and what is that cause? That the immoderate use of intoxicating liquors as a beverage, is the immediate and direct cause of Intemperance, we presume no one will be disposed to deny. Whatever influence, other causes, however near or remote, may have had in producing this habit, we know that intoxication itself, cannot be effected unless some intoxicating liquor or drug be employed as the immediate and direct cause. No man can become intoxicated, unless he uses some article to produce it. The cause must be set in operation, before the effect can be produced.

Now, if we wish to shun the *effect*, we must also avoid the *cause*. "Remove the cause and the effect ceases." We must, therefore, strike at the root of this evil; we must lay the axe at the root of the tree, whose fruit is misery, wretchedness and death. We must arrest the flood at the fountain, ere it has swept over the land, prostrating the brightest hopes and crushing the dearest rights of man. And in order to effect this noble and praiseworthy end, we enjoin it by a solemn pledge upon every candidate who enters the portals of our Order, to strictly abstain from the use of every intoxicating liquor as a beverage; knowing that if he "tastes not, touches not, handles not the unclean thing," he is safe from "the power of the all pervading Destroyer."

In this way, then, does the Order of the Sons of Temperance shield its members from the evils of Intemperance, by proffering them the only *sure*—the only *certain* preventive.

Secondly. This Order is calculated to protect its members

from the evils of Intemperance, "by throwing an additional barrier around the paths of the reformed;" by holding up before them another shield to ward off the assaults of the enemy; by binding them as it were, with another and a stronger cord to the car of sobriety and virtue.

Far be it from me to depreciate, or to cast any reflections upon the importance or usefulness of the numerous Total Abstinence and Washingtonian organizations in our country. These societies are valuable and indispensable. They have a work to perform in their sphere which can be performed by no other institution. Let them therefore live, be encouraged, cherished, and prospered; and let every man who has a heart to feel another's woe, and a desire to promote the good of his fellow-man, lend his aid and influence to sustain and continue them, until the burning tide of destruction that is now desolating our world, shall have passed away to return no more.

We do not, then, wish to dispense with the existing Temperance organizations of the day; but we wish to be considered as aids and co-workers with them in the great cause of Universal Philanthropy; we wish to go with them hand in hand, in reclaiming and reforming the inebriate, and in restoring him to himself, to his family, and to the world. And we do think, that our Order has a tendency to help in this work. We do think that by imposing another, and if possible a more binding obligation upon those who enter our Order, that we are building another and a stronger wall around them, to protect them from the assaults of the enemy, and that we are fastening them at least with another, if not a stronger cord, to the principles of Temperance and Sobriety.

Again: This institution is calculated more effectually to shield us from the evils of Intemperance, by furnishing us with a better organization, and more systematic mode of operation, than most Temperance organizations possess. It must be apparent to all, that our Temperance Societies, generally, have too loose an organization, to make the good which they are designed to accomplish, permanent. Yet, perhaps, a more

thorough organization might disqualify them for the station which they are designed to occupy. They are, perhaps, designed more as pioneers, to go before and prepare the way, by breaking up the soil—arousing the feelings—awakening attention, and bringing men over to Temperance and Sobriety, leaving it for other, and more thorough organizations to follow after, and complete the work, by clenching the nail and holding on to what has been gained, and thus rendering the good that has been accomplished, permanent.

That Temperance Societies have accomplished wonders, no reasonable man can deny; yet it is too often the case that Temperance men, supposing that they have nearly or quite accomplished their work, suffer themselves to rest from their labors, and their zeal to become cool, until ere they are aware, many whom they had rescued from ruin have returned again to their cups, and reduced themselves to a more hopeless condition than at first. It is a lamentable fact, and one which there is no use in disguising, that multitudes after having taken the Pledge, and solemnly promised to abstain from every thing that can intoxicate, violate their Pledge and return again to their former course of life. Nor is this class confined to the low and abandoned; but there are to be found among them many who pass for respectable and influential men, but who have so little regard for their honor, and their plighted word, as to commit an act that falls but little, if any, short of perjury. This evil has, I fear, much increased of late; and is becoming alarmingly prevalent, and threatens to prostrate our cause, and paralyze all our efforts for the promotion of Temperance and Sobriety.

Intemperance seems to be gaining ground in our midst, and the Demon of Dissipation has again ventured to come forth from his hiding place, and to stalk abroad in our streets at noon-day. Scarcely a day passes, as we go through the streets of our city, but that our eyes are pained with the sight of some bloated visage, and our ears shocked with the profane oath and filthy song of some reeling drunkard. And our city, that but a few months ago, was comparatively free from the vice

of dissipation, is again fast becoming the theatre of debauchery and drunkenness.

And what is the cause of this retrograde movement—this relapse into its former condition? It is, I fear, owing to the unfaithfulness of Temperance men—to the coldness and the apathy of the professed friends of the Temperance cause; and to the want of a thorough and effectual organization, to create a proper degree of excitement, and to keep every man at his post, and in the proper discharge of his duty. Hence the enemy has been permitted to enter our ranks—to slay our men, and nearly to disorganize and to disperse our army. It is, therefore, to remedy this defect of organization, to prevent a relapse, to excite and to keep up a proper degree of interest, and to concentrate the action and efforts of Temperance men throughout the world, and thereby shield ourselves more effectually from the evils of Intemperance, that our institution has been established.

Again: This Order is calculated to shield us more effectually from the evils of Intemperance, by keeping a stricter and a more constant watch over the conduct of its members, than any other Temperance organization with which we are acquainted.

Every meeting-night the question is asked “has any brother violated the Pledge?” If any member knows of a brother who has violated the Pledge, he is bound to report him to the Division, or pay a fine of one dollar for his neglect. Any brother violating the Pledge, at once ceases to be a member, and the Constitution requires that his name shall be stricken from the books. “Nevertheless, it shall be in the power of two-thirds of the members present at any regular meeting, to re-admit him, on his re-signing and paying a fine of \$1; for the second offence they shall have power to re-admit him, on his re-signing and paying a fine of \$2; for the third offence he can be admitted as a newly proposed member only.”

But whenever a brother violates our laws, he is not expelled without judge or jury. Every offending brother is entitled to, a fair trial, and has a right to be heard in his own defence;



and if found guilty, he is dealt with in a kind and Christian manner—admonished of his error, and entreated to reform; and whenever signs of repentance are manifested, he is at once forgiven, and cordially received back to our fellowship and esteem. Such are the measures to be adopted towards an erring brother; while in many of our Temperance societies, offending members are often expelled without their knowledge, and without any formal trial whatever—thus depriving them of an opportunity to be heard in their own defence. This, however, arises from a defect in organization, or system, and not from any evil design on the part of the members of the society.

Our Order, therefore, by remedying this defect, and by keeping a more constant watch over its members, is better calculated to shield them from the evils of Intemperance.

But here let us not be misunderstood. Our Order by requiring its members to report an offending brother to the Division, does not thereby constitute them Inquisitors, and require them to go about searching evidence, and raking up every flaw that may be found in a brother's character, for the purpose of arraigning him for trial, and of expelling him from the Order. But it requires its members to report only such cases of transgression as may come to their knowledge, and which are of such a nature as actually to require reprimand.

"But," says one, "cannot all the good of which you have spoken be attained without the necessity of having secrets?" This objection I intend to take up and fully answer in another place. I therefore pass it over for the present.

Having now shown that one of the primary objects of this institution, is, to shield its members from Intemperance, and having shown the manner in which it is calculated to accomplish this end, I now pass on to the next most prominent object of this Order, which is:

## II. *To afford mutual assistance in case of sickness.*

In a world like ours, where sickness and death are constantly transpiring around us, it is but an act of wisdom upon the part of every man, to provide against the day of darkness and adversity. In the midst of health and prosperity—while in



the enjoyment of wealth and luxury—while “all above is sunshine, and all beneath are flowers”—while every day seems to dawn but for our pleasure, and every flower seems to bloom but for our happiness, even then the flying clouds of adversity may suddenly blacken our heavens—the darkness may gather, and the storm approach that in its rushing majesty shall sweep away all our fancied joys, and prostrate our dearest hopes, leaving us all drear and desolate as the barren desert—stript of every comfort, and shorn of every enjoyment.

In the midst of sorrows like these, sickness may lay its pallid hand upon our cheeks, and as we pine away upon a bed of anguish, unable to relieve our wants, or to provide for those dependent upon us, “how sharper than a serpent’s tooth,” would be the bitter thought, that there was a time when we might have secured, at least, enough to make us comfortable in this dark hour of desolation.

O how comforting ! how cheering would it be in such an hour of sadness and woe ;—when all above is gloom, and all beneath is darkness, to be surrounded by those to whom in better days we had pledged “Love, Purity and Fidelity,” and who bring with them the healing balm of relief to sooth our woes and to allay our anguish ; who come with sympathizing hearts to weep over our misfortunes—to bind up our wounds, and to comfort us with the sweet tones of friendship ! O purer than gold and more precious than the diamond, is the sympathizing heart in the hour of misfortune ! No tongue can describe, no pen can portray it ! Language is inadequate, words are insufficient ! To appreciate it, it must be felt ; to estimate its value, we must know its want ! Wealth is but trash to it, riches are but dust in the comparison !

O holy sympathy ! the light, the life and the friend of the unfortunate ! without thee, this earth would be a dark—a desolate—a dreary abode, and man, a poor, friendless, helpless wretch, without a ray of hope to cheer—without a beam of joy to comfort, while tossed upon life’s unsteady and tempestuous wave !

It is, then, one of the prominent objects of this institution, to

provide against the misfortunes incident to human life, by relieving a brother's distresses in the hour of sickness and suffering, and when prostrated by death, to see his earthly remains decently interred in the silent charnel-house prepared for all flesh, and afterward to provide for his weeping widow, and wailing orphan. In order to accomplish this, each individual, on being admitted into the Order, is required to pay a stipulated sum as an initiation fee ; he is afterward subject to a regular tax of six and a quarter cents per week. The money arising from initiations and taxes, constitutes a fund from which each member is entitled to a stipulated sum per week, during sickness. Brethren are also to be visited during sickness, and to be watched with, whenever necessity requires.

Thus, you will perceive, that by connecting charitable and beneficial objects with our Temperance associations, we extend their usefulness, and render them more permanent. It is a much stronger inducement for a man to keep his pledge, when he knows that by violating it, he loses all the money that he has paid into the institution, and forfeits all the benefits that would have accrued to him and his family in case of sickness or death.

This, then, is one of the ways, by which we hold our members more firmly to the Pledge, and shield them more effectually from the evils of Intemperance, than other Temperance associations ; and this fact forms a powerful argument in favor of our Order.

But not only is our Order calculated to hold its members more firmly to the Pledge, but it also holds out stronger inducements to take it. Its charitable and beneficial features, and thorough organization have induced many to join, that could never be persuaded to sign any other Temperance Pledge. In this way, then, we are covering a ground which Temperance societies generally do not cover, and bringing into the Temperance ranks a class which no other society has ever yet reached.

III. The third prominent object of this institution is, "*To elevate our characters as men.*"

If there is any human institution calculated to elevate the character of man—to lift him from the depths of degradation and crime, to that station which he was designed to occupy, and to exalt him in the scale of being, it surely must be that of the Sons of Temperance. It descends even to the gutter, and lifts up the poor fallen brother from his degraded condition—strips off his rags—washes him from his filth—clothes him in clean and comfortable garments—administers to him the Pledge—restores him to sobriety, to his family and the world, and when habits of Temperance and Virtue have become firmly fixed, he is admitted into the Order as a brother, and permitted to share its benefits. In this way does our Institution elevate the character of man, and raise him from a degradation beneath the brutes, to that exalted station which he is designed to occupy.

Look for one moment at the reeling drunkard, with purple lip and glassy eye ! See his filthy tattered garments and bloated visage ! Hear his horrid oaths and imprecations, and wild maniac shrieks, as some strange delirium seizes upon his fevered brain ! O hear his mad ravings as he flies from the pursuit of some fancied fiend, and screams in agony and keen despair for help ! O what horrors fill his guilty soul ! what tortures like consuming fires burn within ! What devils of monstrous shape, and awful visage, follow his steps, and haunt his bed-side—destroying all peace by day, and banishing all rest at night ! What hideous serpents infest his path, and whet their envenomed fangs to inflict the fatal wound, and pour their deadly poison through all the avenues of life !

O poor, mistaken, deluded wretch, are these the joys of inebriation—these the pleasures that flow from dissipation ! Then is thy joy desolation, and thy pleasure deepest degradation ! Is it not enough, that thy property should be wasted, and scattered like chaff before the breeze ? Is it not enough that thy health should be ruined, and constitution shattered ?—thy character tarnished and blackened with deeds of darkest crime ?—thy wife and children beggared, and cast out, homeless, and friendless upon the world, without a shelter,

from the storms, or a protector in the hour of darkness and of danger? Is not all this enough?—But must thy brain be racked?—thy imagination wrought upon to conjure up a thousand fancied ills, more dreadful than the stern realities of life, to torture and torment thee in thy sleeping and thy waking hours?

Most miserable man ! slave to passion—lost to reason—tossed upon a sea of anguish, like some shattered wreck, amid the fretful storm ! Hast thou no hope ? no chance to rise from ruin ?—Is there not one solitary spark—one last lingering ray of hope still left to animate thy sluggish spirits, and rouse thee up to cast thy shackles off, and rise above thy desolation, and tower aloft, and soar sublime o'er all thy bitter woes and sharp calamities ?

Yes, poor mortal ! degraded as thou art ! miserable as is thy condition ! yet thou hast one hope left ! One rock still peers above the dashing spray—one beacon blaze still burns amidst the storm—one plank still remains, the last remnant of thy shattered ship, on which thou mayest escape the fury of the raging sea ! It is the *Pledge ! The Temperance Pledge !* A pledge from *all*—a pledge from everything that can intoxicate or degrade the intellect of man ! Here, then, is thy only hope !—thy only chance to rise from ruin ! Here the only antidote for the moral poison now infusing itself through all thy system ! O then “take the Pledge and sign it ;” and whilst thou hast life and health adhere to it, and it will lift thee up above all thy woe, and degradation, and elevate thy character as a man. It will give peace and serenity to thy mind—tranquillize thy troubled bosom—give thee a reputation among all good and honorable men—make thee a useful member of society, and finally encircle thy head with a halo of glory !

But I will not dwell longer on this point. That the Pledge of our Order, and the moral precepts which it inculcates, if strictly lived up to, and practised upon, have a tendency to elevate the character of man, and prepare him for honor and usefulness in the world, is a question beyond the reach of dispute, and one which no reasonable man can or will deny.

IV. We come now to notice in the fourth place, *the principles upon which our Order is based.*

In doing so, however, we shall have time to glance only at some of the most important ones and such as give our institution a distinctive character.

In the first place, then, "*Love, Purity and Fidelity*" is the motto of our Order. It inculcates *love* to God, and *universal love* to mankind ;—*purity* of purpose to carry out the great objects for which our Order was founded—and *fidelity* to the obligations and exalted views of our institution.

"*Temperance, and Benevolence,*" are also two of the most prominent principles of our Order, as you are already aware.

"*Truth, Virtue and Honor,*" are also principles which should ever adorn the character of the Son of Temperance: *true* to the performance of every obligation and of the various duties of life ; *virtuous* in all his actions whether public or private ; and *honorable* in all his conduct, and in every transaction with his fellow creatures.

*Industry, Frugality and Sobriety,* are also essential requisites to constitute a true Son of Temperance. He should ever be industrious, and attentive to his occupation—frugal in all his affairs, without being penurious—and sober in his deportment without being hypocritical, or without losing his cheerfulness.

The Son of Temperance should never forget that Charity, and Philanthropy are principles which he should ever cherish, and studiously cultivate. Charity, he should ever extend to all who may stand in need of his assistance, without injuring himself or those dependent upon him. His Philanthropy should ever be manifested by deeds of kindness, and by striving to promote the good and the happiness of our fellow creatures in every practicable way.

These, then, are some of the fundamental principles upon which our Order is based, and which it is the duty of every Son of Temperance to reduce to practice. True, they are principles upon which all men should act, but they are peculiarly binding upon those who have entered the portals of our

Order, and have taken upon themselves its solemn obligations.

If then, our Order as an organized body, is but of recent origin, yet the *principles* upon which its superstructure is erected, are eternal and immutable, and will survive the wreck of all earthly institutions, and temporal organizations. Monuments, the most permanent and lasting that man can construct are perishable, and will crumble into ruin.

The falling columns, and the broken arches,—the last remnants of ancient splendor speak out from the “accumulated dust of ages,” and tell us that soon the gnawing tooth of time, will lay prostrate all our proudest works, and that even the pyramids that have raised their hoary heads for ages—the grandeur and the glory of art, will consume away before its resistless touch. Mountains, whose mossy peaks and furrowed brows, have towered sublime, from centuries far back beyond the flood, or farthest reach of history, exhibit marks of decay and gradual dissolution—but the immutable principles of Love, Purity and Fidelity, remain unscathed by the touch of time, and are as eternal as the years of God! Stars have faded from the firmament of Heaven, but these principles remain as new and as bright as in the morning of creation. Age cannot wrinkle—time cannot decay—eternity cannot fade them! Amid the desolations of war, and the ravages of time—they have towered aloft, sublime and glorious, “immutable amid change, magnificent amid ruin.”

Such are the principles of our Order, and we envy not the head or the heart of that man, who can find aught to say against them. Let our enemies say what they will—let them do as they may, they will yet find, that they are beating against a rock, which the billows of the ocean cannot move, and which the lightnings of heaven cannot harm.

To remind us of the principles of our Order, and to impress more forcibly upon our minds, the duties which they inculcate, we have adopted certain emblems. The Red, the White, and the Blue, are the colors of our Order, and are emblematical of “Love, Purity, and Fidelity.”

Other emblems and symbols we have for the purpose of

illustrating our principles; but I will not weary your patience by going into an explanation of them at this time.

V. I will now pass on to notice some of the objections which are urged against our Order.

First of all, then, and above all, it is objected that our Order is a *secret* one. But what is there in secrecy that is criminal. Is not the method by which worlds are suspended on high, and rolled around each other in such beautiful order and harmony, to us a *secret*? Is not that wonderful and astonishing connexion which exists between mind and matter, a secret so profound, that the greatest philosophers that have ever lived, have confessed themselves unable to solve it? Is not the very construction and organization of our own bodies full of mystery too deep for human intellect to explain? Canst thou tell me how a single spear of grass grows, and trace it through all its concatenations of causes and effects up to its Author? Canst thou tell me how the very air we breathe is put in motion, and made at one time to assume the form of the furious whirlwind, that prostrates towns and forests in its desolating progress, and then is hushed to the gentle zephyr that scarcely ruffles the surface of the glassy lake, or moves the rustling leaves? Canst thou explain all the varied phenomena of nature, by which we are surrounded, and which continually appear to excite the wonder and the admiration of man? If not, why dost thou complain of secret institutions? Is not all nature full of secrets? Are we not wrapt in mystery both within and without? Why, then, cry out against secret societies as if *they* contained the only secrets in existence? Can it be wrong for a benevolent institution to keep its own private affairs to itself, when they could be useful to no one else if known, and when God himself does not see fit to reveal to us how a single spear of grass grows, or how the machinery of man is kept in motion?

To condemn our Order, then, on the ground of *secrecy*, would be to criminate not only man, but God himself, and to call in question the character of Christ. Did not Christ command his followers to pray in secret, and to perform their alms in secret? Did he not commit secrets to their charge, command-

ing them to "tell no man?" and will any Christian say that this was wrong?

Do not our legislatures hold their secret sessions, and our churches their secret meetings, for the trial of guilty members? Do not our debating societies, many of them at least, sit with closed doors? And has not every family its secrets which none of them is willing to reveal? And who pretends to find fault with all this? No one. All this is considered perfectly lawful and right. But when a benevolent society has its meetings for the transaction of its own private business, there are those who come forward and pretend to say that *they* have a right to know all that is done and said on those occasions, whether it concerns them or not.

"Ah, but!" says one, "these secret societies are dangerous. Who knows but what they may lay some secret plot to overthrow our government, and to elevate themselves upon its ruins?" Dangerous, did you say? But what makes them dangerous? Is it their secrecy? Then is not the growing of a spear of grass dangerous? Are not the revolutions of worlds dangerous? And is not God himself a dangerous being? If secrecy makes one dangerous, why not all the others?

But shall I be told that God is holy, and that he will not take the advantage of secrecy to injure his creatures; but that men are often wicked, and disposed to injure their fellow creatures by such measures? But allow me to ask, of whom is our Institution composed? Is it composed of men who all belong to one class—to one profession—to one political party, and to one religious denomination? If so, then we may well entertain fears of danger. But what is the fact? Why, we find on looking around us, that it is composed of men of *all* classes—*all* trades—*all* professions—*all* political sentiments, and nearly *all* religious faiths. Is it reasonable then to suppose that men differing so widely from each other in their pursuits and opinions, could conspire together to ruin their country, and to injure their fellow creatures? To attempt such a thing without the fear of exposure, would require the unanimous concurrence of all the members, to obtain which, among a body of men differing so widely, would indeed be a miracle!



But, be it known that our secrets are merely to protect us against *imposition*. We have funds, and these funds are laid up for the benefit of sick and distressed members of the Order, who have contributed to form them. And in this age of *rascality* there are enough to cheat us out of our funds unless we adopt some measures to protect them. Hence we make use of certain secret signs and pass-words, in order to tell a brother who comes from abroad, from an impostor. Is this wrong? The merchant has his private mark to prevent imposition; and may *we* not be allowed to have our private mark, or if you please, our signs and pass-words to protect *us* from imposition? In the time of *war*, when men go forth to battle, to kill and to destroy, you allow them to have their secret counter-signs or pass-words, and with this no fault is found. - But when a benevolent society adopts the same measures, to protect its funds for the benefit of the sick and distressed, the cry of "treason! treason!" is often raised. "O consistency, thou art a jewel!"

In answer to the question, then, whether the objects of this institution could not be attained as well without secrets as with them? I answer, *no!* and these are my reasons. In order to make the Temperance cause permanent, and to extend its usefulness, it must be connected with charitable and beneficial objects, as I have already shown, and in order to carry out these objects we must have funds; and in order to protect these funds we must have secrets. Without this caution we should be constantly liable to imposition.

But it is objected that our Order is liable to be *perverted*. Says one, "I have no doubt your institution is a good one, but I cannot join, because I fear it will be corrupted." But my dear friend, do you not know that that is the very strongest reason why you should join, and use your influence to *prevent* it from being corrupted? You certainly cannot be guiltless to stand still, and see a good institution perverted and corrupted, without doing all in your power to prevent it. Hence, the danger of corruption, if there is any, forms the very strongest reason why you should join our Order.

“ But,” says one, “you profess to be a benevolent institution, but your benevolence is selfish, and your charity contracted. You help only those who belong to your society, and leave others to suffer. In a word, a man must pay for your charity in order to obtain it.” The same objection may be raised to our sister institution of Odd Fellowship, than which, perhaps, not a more benevolent Order exists on earth. But is the charge true, that our charity must be paid for, in order to be obtained? No! I deny it out and out. That the members of our Order, and of all beneficial institutions are entitled to certain benefits in case of sickness, which cannot be obtained unless paid for, I readily admit; but these are not our charities—they are claimed as *rights* and not as charities. “Wherein, then, does your charity consist?” says one. I answer, in the donations made from our treasury to our own distressed members, over and above their claims, and to other persons out of the Order, on whom we may see fit to bestow our charity. It consists in visiting the sick, and in providing for their necessities—in burying the dead—in educating the orphan, and in supplying the wants of the widow. These are our charities, and herein consists our benevolence.

“ But,” says one, why not bestow your benefits upon all? why confine them to your own members? why not help *every body* that may need assistance?” I answer, for the good reason, we have not got the *means*. Give us the *MEANS* to help every body who may need assistance, and we will most gladly do it. But inasmuch as we have not the ability to help all, our benefits must of course be limited; and where shall we draw the line of limitation? Evidently, between our own members and the public at large; between those who help to make up our funds, and those who do not. But if *all* are to be equally entitled to draw from our funds, whether they pay any thing in or not, then will our treasury soon be empty:—First, because the enormous draughts made upon it, would soon drain it; and secondly, because few will be disposed to pay money into a treasury from which they would be as much

entitled to assistance *without* paying, as they would be *by* paying.

“But,” says one, “I wont have anything to do with your society unless you extend your charities to all who may need assistance, as well as to your own members.” Well, then, I suppose that because you cannot help *every body*, you will not help *any body*. Because you have not the means to relieve the sufferings of *all*, you will not relieve the sufferings of *any*. Were you to see *twelve* men drowning, and it is in your power to save *one*, and but *one*, you would stand by, fold up your arms, and see him perish, and justify yourself by saying, “because I could not save all, I would not save any.” From such charity, good Lord deliver us !

But it is objected, that our institution is based upon *selfishness*, and that our members are actuated by selfish motives. That some unworthy and selfish men have crept into our society, as well as into the church and the ministry, and every other institution, we do not deny. But if this condemns one, then it condemns all. If, when we do good to others, to expect the same to be done to us again, under the same circumstances, is *selfishness*, then do the Scriptures inculcate it. The Bible holds out to us rewards as incentives to virtue ; but does the Bible inculcate selfishness ? Christ says, “Whatsoever ye *would* that men should do unto you, do ye even so to them ;” and if it be selfishness to relieve the distresses of others with the expectation and the desire that the same may be done to us again when necessity requires, then has Christ commanded it ; for it is upon this very principle that our institution is based,—the principle of doing to others just what we would have them do to us.

“But,” says one, “Christ has promised us that if we ‘seek first the kingdom of God, and his righteousness, all these things shall be added unto us,’—that is, all temporal blessings shall be added to us ; and therefore your society is unnecessary, and to join it is virtually, to doubt the veracity of Christ.” But, will these things be given us as the reward of virtue merely, and without any exertions on our part to obtain

them? Will the farmer who neglects to cultivate his fields, and retires to his closet and devotes all his time to prayer and meditation, and to the service of God, be blessed with an abundant crop, and find his table furnished with all the necessities of life? If so, then Christians can afford to give up their occupations, and ministers to dispense with their salaries; but if not, then there can certainly be no harm in a society calculated to relieve our wants in the hour of sickness and adversity.

But it is objected that the *church* is amply sufficient to answer all the purposes of our institution, and therefore our Order is *unnecessary*. I freely admit that if *all* men were truly religious, and lived up to their religion, that our Order, as an organization, would be unnecessary. But all men are not religious, and all who profess to be so, do not live up to their religion, and every day's experience teaches us that the church does *not* answer the purposes of our institution. I do not intend to cast any reflections upon the Church, or to detract from its merit or its usefulness, but in justice to my cause I must say that the Church does not and cannot answer the purposes of our Order, any more than it does or can those of any other institution. Will any man pretend to say that because the church embraces every thing that is good, therefore, all other societies are useless? Shall we adopt the logic of some, and say that "the Church is Temperance Society enough for me, and therefore I will never sign the Pledge?" If so, where shall we stop? for the same argument will apply to all human institutions. Shall we disband all our Temperance Societies, Benevolence Societies, Education Societies, Debating Societies, Political Societies, Sunday School Societies, Tract Societies, Missionary Societies, &c.; and condemn them all as useless, because the church is designed to embrace every thing that is good? Who will pretend to say that the church can supply the places of all these institutions and render them unnecessary? No one! Where, then, is the evidence that it can answer the purposes of our institution any better? There is none. It might as well be argued that human governments are unnecessary and sinful, and that to submit to them is virtually to confess that they are preferable

to Divine, and thus lay the foundation for that odious and abominable system of iniquity, the union of Church and State, or rather the abandonment of State, for the purpose of submitting to the dictation of the Church. Let the church, then, be kept within its own proper and legitimate sphere ; for the moment it attempts to usurp the powers or the places of benevolent and useful institutions, it will bring ruin and destruction upon itself ; for let it be remembered that every institution calculated to benefit mankind should be considered as an aid and not as an enemy to the church. But I must not tarry here.

It is objected that we do not admit the ladies into our fraternity. To this charge we plead guilty, not, however through any disrespect to them, but from a proper regard to the laws of propriety and modesty. While we have the utmost respect for the female character, yet we would not subject ladies to the taunts and reproaches of a jealous and suspicious world by being connected with us in an institution usually denominated a *secret society*. Propriety forbids that the two sexes should be united in an institution of this character. By some, it is supposed that we do not consider the ladies competent to keep a secret. This, however, is a mistake. We believe them to be just as competent, and much more so, than *many* of the sterner sex. But, nevertheless, we cannot promise to initiate them into our mysteries, but we can tell them something which, we think, will be far more gratifying to them to learn. It is this. There exists in New York and some of the Northern cities a society called the Daughters of Temperance, which I am told is becoming quite numerous and popular. This society is got up upon the same principle as that of the Sons of Temperance, and is, of course, composed wholly of females. It has its ceremonies, signs, pass-words, rules and regulations similar to ours ; and now, ladies, if you feel disposed to get up such a society here, you can go to work and initiate each other as fast as you please.

And being blessed by nature with a larger developement of the organ of benevolence than the men, I feel no hesitation in predicting that in a short time you will far outstrip our Or-

der in deeds of charity and mercy. For not alone among your own sex will your influence be seen and felt, but wherever human nature pines in anguish, or groans in agony, there wilt cheering countenance be seen, wiping away the tears of sorrow, and binding up the bleeding heart. Thy tender sympathetic nature is as expansive as the broad arch of heaven, and knows no bounds to the benevolence of its intentions except the feebleness of its powers. Thy deeds of kindness and care are not alone confined to the mansions of wealth and luxury, where sickness reposes upon a couch of splendor; but in the lone hut of poverty, where disease has done its work of death, and the widow weeps in anguish, and the orphan cries for bread, there art thou ever found the solace of human woes, the comforter of human ills; and in the last dread hour of darkness and dissolution, when the pallor of death is gathering upon the brow of some poor sufferer, and all the tender ties that bind the spirit to earth, are about to be sundered forever; there art thou seen pouring out thy tears of sympathy, and closing the eyes that once gazed upon the beauties of earth, and made glad the heart of kindred and friends.

These, O woman, are thy virtues! these the jewels that adorn thy character! Thou art the friend of misfortune; man's best solace in the hour of affliction! On whatever thou frownest, it withers! On whatever thou smilest it blossoms! May we not then hope for thy smiles upon our fraternity?—for thy blessings upon our Order? and for thy encouragement to cheer and sustain us in our work of love and benevolence? We hope—we believe that we have your approbation; and with this confidence, with this assurance, the widow and the orphan shall never be by us forgotten, until lost to reason, or to life!

Friends, and fellow citizens! we come not before you this day with flaunting banners, and glittering emblems, with the gorgeous display of regalia, or with pomp and pageantry. But we come to you as citizens, in the garb of citizens, and would speak to you as one citizen should speak to another. We would ask of you to consider well the claims of our Order, and should

it meet your approbation, to lend us a helping hand. The demon of desolation is abroad in the land! We hear the tramp of his furious steeds, and the thunder of his chariot wheels all around us; and shall we sit idle and inactive, while this work of death is going on in our midst. Ask all the sages and philanthopists of antiquity—ask all the martyrs that have bled in the cause of human improvement, “whose only crime was thought, and yet whose punishment was bitter death”—ask them, whether it becometh a people blessed by God above all others, to refuse its aid in this war against the ills and woes of human life. And from the very tombs a voice will echo back, and whisper, aye, thunder in our ears, that poverty, disease, and crime, and death! shall be the only reward—the only happiness of that people who will not lend its aid in the great cause of human amelioration! Fellow citizens, whether it shall ever meet your convenience or your approbation, or not, to become associated with us as members of our little band, we shall still look to you for your approval, your encouragement, and your assistance in our endeavors to reform the inebriate, to relieve the distressed, and to benefit mankind, and we doubt not that we shall have them. And when our work is accomplished, and the hydra-headed monster slain, and all the desolations of earth have passed away, then will the scene be as bright and glorious as that of the traveller on the summit of some lofty mountain, gazing upon the green valleys and flowery fields outspread below, and overshadowed by the blue skies and illumined by the golden sunshine of heaven.

Brothers of the Order; in conclusion, permit me to address one word to you. “Be ever faithful to your obligations.” Adhere to the Pledge under all circumstances, and in all conditions of life. Suffer no fiend with serpent tongue and syren song to allure you from the performance of your duties and your obligations as Sons of Temperance. Keep yourselves as pure and spotless, as that pure element that sparkles in the dew, falls in the rain drop, gushes from the mountain, thunders in the cataract, rolls in the ocean, and reflects the splendors of the rainbow colors. Once more I repeat, *adhere to the Pledge!* Let not all the reproaches of the world, or all the temptations

of earth, induce you to violate your solemn vows. Adhere to the Pledge, and you are forever safe from "the power of the all pervading destroyer!" Spurn the man, who would tempt you to violate it, as you would spurn a *monster*! Shun him as you would shun the viper's fang, or the scorpion's sting! Again, I repeat, Son of Temperance, remember, remember thy Pledge! Remember it on all public occasions! Remember it at the hymenial party, and in the festal hall! Remember it on the coming holidays, and on our nation's jubilee! Remember it when thou liest down, and when thou risest up! Finally, remember it in life, and remember it in death! and your triumph shall be glorious.

Go on, then, brothers in your work of love, and soon the world will rise up and call you blessed! Be not dismayed though persecutions and difficulties assail you! Our cause is the cause of bleeding, suffering humanity! It is the cause of truth and righteousness, and it must and will prosper, though all the embattled hosts of sin assail it! Be not, then, dismayed. What though fierce dark clouds roll furiously above us—blackening the heavens, and darting their electric fires, and shaking earth and skies as if all the thunder-guns of heaven had discharged their whole battery at once! Still the storm will cease;—the rumbling thunder will roll down the skies, and all that was awful and terrible on high will pass away; and the rainbow will bend its beautiful arch above us, in token of a covenant God; and the golden sunshine will once more shower down its light and beauty upon the world. Go on, then, brothers! you have nought to fear!

Go on! and as your rustling banner-folds glitter in the golden sun-light of heaven, remember that God is your strength, Temperance your shield, and Truth your weapon of defence. "Be ever faithful to your cause, the cause of all mankind;" and soon the Star of Temperance will rise in splendor upon the world. Countless thousands shall hail it—nations shall rejoice at its appearing—and all people, languages and tongues shall bask in its radiant beams, and dwell forever in the light and the glory of its unfading lustre.



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